Allegations And A Modern Narrative

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Introduction

In 2021 The Counter Extremism Project (CEP), a "non-governmental organization" (NGO) partly funded by the US Department of Homeland Security, listed David Myatt as one of the twenty most dangerous extremists in the world . {1} The remit of the CEP is to "counter the narrative of extremists, their recruitment", and lobby for laws, policies and regulations to control, suppress, outlaw what they consider to be dangerous terrorist groups and to provide information about individuals they consider to be dangerous terrorists.

In a widely circulated report, the CEP, without citing any primary sources, {2} accused Myatt of being 'Anton Long' and the founder of the modern Occult movement known by the acronyms ONA and O9A, with various political policy groups in Britain, beginning in 2019 and using misinformation supplied by the CEP and other agencies, {3} launching campaigns to have the O9A banned as a terrorist organization:

Dear Home Secretary

I am writing to request a meeting to discuss the urgency of proscribing the Nazi-occultist group the Order of Nine Angles (O9A).

Along with HOPE not hate, the anti-fascist organisation whose parliamentary group I chair, I've been pressing the prescription review group to urgently assess the O9A threat and to bring forward the required parliamentary motion to proscribe O9A.

I have raised this matter both in the House and publicly a number of times. The O9A pose a significant threat to the lives and security of families in Britain.

This morning, the BBC reported that the man who murdered Bibaa Henry and Nicole Smallman in Wembley had been influenced by a man closely associated with O9A. These brutal and savage murders were inspired by the killers interest in satanism - an ideology which is promoted by, O9A - as well as Neo-Nazism.

This is not the first horrendous crime involving the O9A. This is a group that is promoting and praising terrorist attacks, especially attacks which involve sexual violence. Recently, a serving US soldier was indicted for conspiring with O9A supporters to launch a terror attack on his own unit.

Proscription will send a clear message that we are united against their hate and violence, and it would provide the police and security services with additional powers to stop this vile group from organising - and potentially save further lives from being lost.

I do urge you to ensure that they are proscribed urgently and I look forward to your reply and the opportunity to discuss this matter with you soon.

Yours sincerely

Stephanie Peacock MP

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> Will the Government, as highlighted by the group Hope not Hate, whose work I pay tribute to, seek to outlaw the neo-Nazi organisation Order of the Nine Angles, alongside other despicable far-right groups? I pay tribute to my hon. Friend the Member for Barnsley East (Stephanie Peacock) for the work that she continues to do on this as chair of the all-party Hope not Hate group. Clearly, proscription should mark the start and not the end of the process. As such, is the Minister happy with the level of enforcement against proscribed organisations and their members?

Conor McGinn, MP for St Helens North:
https://hansard.parliament.uk/Commons/2021-07-13/debates/673D4D8F-D90C-450B-B7E8-26B63018E5D3/PreventionAndSuppressionOfTerrorism

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The British government itself decided to have its agents infiltrate the ONA:

> A government propaganda unit has been secretly working to dismantle a British neo-Nazi network linked to murders and extremist plots around the world, The Mail on Sunday can reveal.
>
> Undercover agents from the security service's Research, Information and Communications Unit (RICU) have been ordered to infiltrate the far-Right Order of Nine Angles (ONA) movement.

https://www.dailymail.co.uk/news/article-9107019/Government-propaganda-unit-given-secret-mission-infiltrate-neo-Nazis-linked-terror-plots.html

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What is interesting and perhaps indicative is that those who publicly write or speak about David Myatt (DM) invariably do one or two or three or four, or all, of the following: (α) they allege that in the 1970s he founded the modern Occult movement known by the acronyms ONA and O9A and is a satanist; (β) they allege that he is still a neo-nazi and an extremist and/or is still involved with the ONA/O9A and that his post-2012 writings about having rejected extremism and about his mystical philosophy of pathei-mathos {4} should be either ignored or are a deception; (γ) they never provide any evidence from primary sources for the allegations they make or repeat but rely instead on the fallacy of appeal to authority or the fallacy of ad populum {5}; (δ) when asked if they have done their own research into Myatt's post-2012 writings using those writings as primary sources they either fail to answer or reply with ad hominems. {5}

In effect, they describe and propagate what has become a particular and now well-established and, in the mainstream Media and academia, unchallenged narrative about a particular person founded as it is on certain allegations.

Part One lists some of the questions that have been publicly asked about the allegations, all of which questions remain unanswered, and all of which challenge the misinformation about Myatt distributed by government funded groups such as the CEP.

Part Two logically considers the allegations and the possible reason or reasons for them.

Part One
Unanswered Questions

We shall consider just some of Myatt's post-2012 writings about extremism, about his philosophy, and about his life, which the allegationists {6} and indeed academics who have written about him {7} have

failed to rationally analyze if indeed they have bothered to read them.

1. There has been no analysis of Myatt's 2013 work *Understanding And Rejecting Extremism* {8} which rational analysis would consider: (i) Myatt's explanation, based on his 40 years as an extremist, of extremism and its causes; and (ii) the very personal writings in Parts Two and Three in which he writes about the suicide of his fiancee, his feelings about that event, how it changed his life and led to his rejection of extremism.

° Do his opponents reject his detailed explanation of extremism and its causes? If so, why?

° Do they claim that the personal writings in Parts Two and Three are lies and/or a deception? If so, what evidential facts have they to support such a prejudicial opinion?

° Have they compared the personal writings in Parts Two and Three with his other post-2012 personal writings - including *Such Respectful Wordful Offerings As This* {9} - and found a consistency which belies claims they are all a deception? If they have not compared such writings, then why have they not done so?

° Do they (as a political opponent of Myatt did) claim that the personal writings are the writings of someone who is/was "manically-depressed", and/or are "self-indulgent? If so, what evidential facts have they to support such prejudicial opinions?

° Since one of the personal writings was to a lady journalist who worked for the BBC have they tracked her down and verified the contents? If not, why not?

2. There has been no analysis of Myatt's 1997 work *Occultism and National-Socialism* {10} in which he stated that "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."

° Do they claim that this early work is a deception? If so, what evidential facts have they to support such a prejudicial opinion?

3. There has been no analysis of or scholarly research regarding Myatt's 2013 autobiography *Myngath* {11} in which he recounts some events in his

"wyrdful and sometimes quite eventful life. A concise recalling of some events (with much left unwritten), because it is the essence of this particular life, recalled, that in my fallible view is or rather may be instructive, and I have tried to present this essence in a truthful way and thus be honest about my failings, my mistakes, my past activities, and my feelings at the time."

Despite this statement by Myatt that this limited recollection in his opinion presents the important essence of his life, his opponents claim that it is a "sanitized" account.

Since they did not provide any evidential facts in support of this claim the statement is clearly prejudicial.

° Do they claim Myatt is dishonest about his failings, mistakes, past activities, and feelings? If so, what evidential facts have they to support such a prejudicial opinion? In addition, have they read his many other works - including *Such Respectful Wordful Offerings As This* {12} and *Some Questions For DWM, 2014* {13} - where he also writes about his failings, mistakes, past activities, and feelings, and which writings are consistent with what is written in Myngath and thus seem to confirm his honesty? If they have not read those other works, then why have they not read them?

° Thus, if his opponents claim that what Myatt recounts in *Myngath* and other works - such as *Ethos of Extremism* {14} - are lies and/or a deception then what evidential facts have they to

support such a prejudicial opinion and how do they rationally explain the consistency in so many works over a period of almost ten years?

4. There has been no analysis of Myatt's poetry only the prejudicial generalized comment that it is "self-indulgent" and written by someone who is "manically-depressed".

° Do they consider the emotions expressed in poems such as *One Exquisite Moment* {15} and *Travelling* {16} and *One Answer* {17} and similar poems were those of someone who was manically-depressed or being deceptive? If so, why?

5. There has been no analysis of Myatt's philosophical work *The Numinous Way of Pathei-Mathos*, {18} only such quips as Myatt makes "inscrutably dense arguments."

° Do they consider that "the virtues of the philosophy - the way - of pathei-mathos are compassion; self-restraint [εὐταξία], fairness, honour; manners; wu-wei, and a reasoned personal judgement," 19 is either (i) an inscrutably dense argument, or (ii) a deception by someone pretending to have rejected extremism?

° Do they consider that "there is thus, in extremists, an ignorance of the true nature of Being and beings, and a lack of appreciation of or a wilful rejection of the numinous, as well as a distinct lack of or an aversion to personal humility, for it is the nature of the extremist that they are convinced and believe that 'they know' that the ideology/party/movement/group/faith that they accept or adhere to - or the leader that they follow - have/has the right answers, the correct solutions, to certain problems which they faithfully assert exist in society and often in human beings," {20} is either (i) an inscrutably dense argument, or (ii) a deception by someone pretending to have rejected extremism?

6. There has been no analysis of Myatt's translation of and extensive commentary on eight tracts of the Corpus Hermeticum {21} and of the erudition revealed in his commentary.

Is it perhaps because of prejudice so that the allegationists do not want to or just cannot bring themselves to say or write anything positive about Myatt?

The Narrative

That the narrative about Myatt does not include such analyses of his post-2012 writings is not surprising since it presents Myatt in a somewhat stereotypical way; that is, in relation to Occultism (especially the ONA) and in relation to his extremist past: his thirty years as a National Socialist activist and ideologue, and his years as a supporter of Muslim extremists such as Osama bin Laden.

Part Two
A Question Of Logic

In the matter of the post-2012 writings of David Myatt, {22} in which he described his rejection of National Socialism, of all types of extremism, and expounded his weltanschauung of pathei-mathos {23} with its virtues of compassion, empathy, and honour, there are only two logical approaches.

Either (i) the writings are, as his former political opponents believe, Myatt "lying through his teeth", {24} a deception, and that he is still an extremist, a neo-nazi; or (ii) they are as Myatt writes expiative {25} and express what he has slowly learned from his own pathei-mathos: from his three decades as a neo-nazi activist and ideologue, from his decade as a Muslim, from the deaths of two loved ones, and from a

scholarly study in their original language of Ancient Greek, Hellenistic, and Christian literature including Aeschylus, Sophocles, Aristotle, Cicero, the Corpus Hermeticum, the Christian Gospels and The Fathers Of The Church such as Tertullian, Augustine and Maximus of Constantinople whose writings are included in the collections, edited by Migne, titled *Patrologia Graeca* and *Patrologia Latina*, also known under the title *Patrologiae Cursus Completus*. {26}

In regard to the belief of his former political opponents, the question they have to answer is where is their evidence, their proof? For the civilized rule is that the burden of proof is on those who accuse.

Reasonable doubt: is there any other reasonable explanation for those writings other than the accusation, or perhaps more correctly, allegation they are lies, a deception? Yes, that they are expiative and born of pathei-mathos, in support of which they are consistent over a period of some ten years and detailed both in autobiographical terms, in terms of the scholarly, poetic and other references and quotations, and particularly in terms of the philosophy expressed by means of their ontology, ethics, and epistemology.

Evidential facts: are there any evidential facts that make their allegation substantially more probable to be true rather than false? No. One such evidential fact would be a forensically verified recorded or written confession by Myatt under Police caution in which he admitted they were a deception and that he was still a neo-nazi. Another would be a filmed interview by a reputable media broadcaster where he said the same things together with a signed, legally witnessed, statement by him confirming his deception. No such confession exists.

His accusers have provided no evidence, no proof, and It is therefore reasonable to conclude that the allegation, by whomsoever made and whatever their status, is false. Which logically leads to the questions (i) of why was the allegation not only made but propagated by the accuser(s) for nearly a decade via modern mass media, and (ii) of why no academic or journalist questioned the allegation and asked for or sought evidence for and against it?

Implacability

The most obvious and logical answer as to why the allegation was made is the implacability of Myatt's political opponents born as this is from a belief in, an adherence to, an ideology with its uncompassionate axiom of "never forget, never forgive."

A secondary answer is that it is their nature, their character, to be unforgiving and to believe they do not require evidence because they already knew, or felt, that a person was guilty as many of those who, for example, did regarding the accused in the witch-trials such as in Salem and in Scotland, with such verbal evidence as was given in such trials imaginary, emotionally or religiously biased, vindictive, hateful, or prejudiced as in being in those cases misogynistic.

The logical answer as to why the allegation has been assiduously propagated by the accuser(s) is in the second answer: because it is in their nature, their character to do so.

The logical answer to why the allegation has never been rationally investigated or challenged by others is two fold.

First, the fallacies of appeal to authority and of ad populum. The appeal to authority is when a person, journalists and academics included, accepts what someone else says or writes because they accept or believe that those making or repeating the allegation are some sort of 'authority' on the matter; the fallacy of ad populum is when they, including many journalists and academics, believe that because so many others believe or accept the allegation as true it must be true.

Second, it has not been investigated because of 'peer pressure'. In this case, the 'peer pressure' is the

current Establishments of the West and their shared zeitgeist which Establishments, as evident in the repetition of the allegation against Myatt by politicians, by the mass media and in 'reports' by government and corporate sponsored policy groups, accept the allegation as true. For the careers, the livelihood of most journalists and academics depends on not crossing certain boundaries. In the case of the witch-trials the boundaries were set by the Church and its believers; now the often unacknowledged boundaries are set by current Establishments, by the mass media and by government and corporate sponsored policy groups.

Forgiveness

Forgiveness is one of the virtues of the religion of Christianity. Of religions in general Myatt wrote:

> "In fifty years of diverse peregrinations - which included forty years of practical involvement with various religions and spiritual ways, practical involvement with extremisms both political and religious, and some seven years of intense interior reflexion occasioned by a personal tragedy - I have come to appreciate and to admire what the various religions and the diverse spiritual ways have given to us over some three thousand years.
>
> Thus have I sensed that our world is, and has been, a better place because of them and that we, as a sentient species, are en masse better because of them. Thus it is that I personally - even though I have developed my own non-religious weltanschauung - have a great respect for religions such as Christianity, Islam, Judaism, Hinduism, Sikhism; for spiritual ways such as Buddhism, Taoism [...]
>
> One of the greatest gifts such religions and spiritual ways offer seems to me to be the gift of humility: the insight that we human beings are fallible and transient, and that there is some-thing 'out there' which is numinous, sacred, more vast and more powerful than us whether we call this something God, or Allah, or θεοί or Nature, or δίκη or Wyrd, or Karma or ψυχή or simply the acausal. The insight that to disregard this some-thing, to
>
> disrespect what-is numinous, is unwise - ὕβρις - and perpetuates suffering or is the genesis of new suffering and which new suffering may well continue long after we, who brought it into being and who gave it life, are dead." {27}

Of Catholicism:

> "Why does someone who has developed a somewhat paganus weltanschauung – the mystical individualistic numinous way of pathei-mathos – now defend a supra-personal organization such as the Roman Catholic Church? Because I from personal experience appreciate that for all its many faults – recent and otherwise – and despite my disagreement regarding some of its teachings it still on balance does, at least in my fallible opinion, presence – as it has for centuries presenced – aspects of the numinous and which presencing has over centuries, again in my fallible opinion, had a beneficial affect on many human beings." {28}

In his 2013 *Understanding and Rejecting Extremism*:

> "I have - fully knowing my past hubris, the suffering I have caused, and aware of my manifold errors and mistakes over four decades - a great respect for other religions and spiritual ways, and aware as I am how they each in their own manner, express, have expressed, or are intimations of, the numinous. For instance, I have come to appreciate, more and more over the past few years, the numinosity of the sacred music of the Christian Church (especially Catholicism), from before Gregorian chant to composers such as Byrd, Dowland, Lassus, to Palestrina, to Phillipe de Monte, and beyond." {29}

In his 2017 *The Way Of Jesus of Nazareth* he provides his understanding of the Gospel of John:

> "What emerges from my own translation – that is, from my particular 'interpretation of meaning' of the Gospel According To John – is rather reminiscent of what individuals such as Julian of Norwich, George Fox, and William Penn wrote and said about Jesus and the spiritual way that the Gospels in particular revealed.
>
> This is the way of humility, of forgiveness, of love, of a personal appreciation of the divine, of the numinous; and a spiritual, interior, way somewhat different from supra-personal moralistic interpretations." {30}

Considering the failure of Myatt's accusers to comment on such writings, and their failure to produce any evidence whatsoever for their allegations about his post-2012 writings, it is logical to conclude that they not only consider such writings about

Christianity and forgiveness as part of the deception they accuse him of, but also that they do not believe in the virtue of forgiveness, or if they do then they are ideologically, politically, and thus cunningly selective about those few people they believe such forgiveness applies to.

Changing The Narrative

The zeitgeist of current and recent Western governments, of their agencies and officials, and the power of the mass media to influence people, was and is evident in the now established and widely-believed narrative about Myatt, a narrative propagated for example by the Counter Extremism Project and by other government, corporate commercially sponsored, and political, 'policy groups' and show-cased by statements such as those of Damian Williams of the US Department of Justice in relation to the Occult movement {31} that Myatt is alleged to have founded and alleged to have written voluminous tracts about.

The zeitgeist is one where many Western governments, many of their agencies and many of their officials, together with many journalists and politicians and many of those involved in political and other 'policy groups', have lost or forgotten the moral compass which once guided them, with that moral compass manifest in a belief in and a necessary search for 'the truth'.

As Myatt noted in his essay *A Fundamental Question*,

> "How then can we discover, reveal, the truth about a person, about an event, or about some-thing such as some -ism or -ology or group or movement?
>
> It is my view, derived from personal experience, from considering questions of exegesis, and from translating and commenting on Greek texts such as the Corpus Hermeticum and the Gospel of John, that pathei-mathos, empathy, and personal research over an extended period of time using primary sources, are a means whereby we as individuals can answer the question of what is the truth about someone, some event, or about something such as some -ism or -ology or group or movement; and that if we do use such means then it is incumbent on us, as mortal fallible beings capable of reason and possessed of the ability to apprehend the numinous and thus the error of hubris, to refrain from commenting on what we have not personally discovered." {32}

Given the current zeitgeist, there is little prospect of changing the popular perception of Myatt manufactured by his political opponents, propagated by governments, by policy groups and the mass media and accepted by journalists and academics.

In a 2022 interview Myatt was asked about the problem:

> [Y]our many vociferous politically motivated opponents have not accepted that you have rejected extremism with many still considering you a neo-nazi. Does that bother you?
>
> DM: No. For judging by their deeds and words they live in a different world from the one I now inhabit or rather that I now perceive. My perceiveration is a very local and personal one; of my locality, of Nature and its local emanations; of my relatives and friends and my interactions with and concern for them. That other world beyond - or should that be those other worlds beyond - this local personal world no longer concern me given my plenitude of past mistakes, my past hubriatic suffering-causing interference, and my recently discovered Uncertitude Of Knowing.
>
> They, those opponents, in comparison seem to have that Certitude Of Knowing that I for many decades had, breeding as it did and does prejudice, intolerance, hatred, and discouraging as it did and does empathy, forgiveness, and a personal Uncertitude Of Knowing. {33}

Yet human nature being what it is and has been for millennia, with decades sometimes centuries of strife, repression, intolerance and censorship followed by brief periods of enlightenment where honour and reason burst forth again, there is the possibility that Myatt will eventually be rehabilitated even given that currently the majority of people support or are indifferent to a status quo where no evidence for allegations is required if governments and others in positions of influence or possessed of authority have zealously declared such evidence, or a search for it, are unecessary because they already 'know' or are certain of 'the truth'.

That it took centuries for the Salem, the Scottish and other witch-trials to be rationally perceived for what they were, for the truth about those trials to be discored and revealed, is a relevant historical example of how long such rehabilitation may take.

Conclusion

A suitable summation:

> Is to not judge others without a personal knowing of them, to not commit fallacies such as a dicto secundum quid ad dictum simpliciter, and to allow for personal expiation, perhaps to presence the numinous in at least one small and quite individual way? Personally, I am inclined to believe it is.

Pietatis fons immense, ἐλέησον,
Noxas omnes nostras pelle, ἐλέησον.

Those words were written by David Myatt in 2018, {28} include an ancient doxology, and place certain allegations, and the individuals who make them, who believe them and who propagate them, into the necessary perspective, human, divine, and otherwise.

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Footnotes

1. https://web.archive.org/web/20211203160927/https//www.counterextremism.com/content/top-20-extremists

2. Regarding primary sources, qv. Appendix A.

3. The misinformation is based on several fallacies of reasoning, such as the fallacy of illicit transference and the fallacy of appeal to authority (qv. Appendix B) and on a lack of research (intentional or otherwise) using primary sources.

An example of the use of the fallacy of illicit transference is to cite, as the CEP and others do and have done, a few examples of individuals - alleged to be or claiming to be 'members' of or influenced by the O9A - committing crimes as representative of the O9A's ideology/beliefs/policies.

Relevant examples of a lack of research using primary sources were the claims made about the O9A by Damian Williams of the US Department of Justice in 2022 and 2023 in two press releases: (i) https://web.archive.org/web/20220626164149/https://www.justice.gov/usao-sdny/pr/us-army-soldier-pleads-guilty-attempting-murder-fellow-service-members-deadly-ambush (ii) https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission

The claims were comprehensively analyzed in the *Accusations: The United States Department of Justice* section of *Unravelling The ONA* - https://archive.org/download/unravelling-the-ona/Unravelling_The_ONA.pdf - which document was a response to a March 4th 2025 submission to the US 'House Homeland Security Committee', titled *The Digital Battlefield: How Terrorists Use The Internet And Online Networks For Recruitment And Radicalization*.

Another example is the mistaken and now widespread claim that the O9A promotes what has been termed "accelerationism" when its primary sources indicate the exact opposite, qv. Accelerationism in Part Two of Analysing The Order Of Nine Angles, 2024, https://archive.org/download/o9a-colin/2024-o9a-colin.pdf 4. An overview of Myatt's philosophy is provided in The Mystic Philosophy Of David Myatt, third edition 2021, https://archive.org/download/mystic-philosophy-of-davidmyatt/Mystic-Philosophy-Of-David-Myatt-Third.pdf Printed version: ISBN 979-8392761791

5. qv. Appendix A

6. Allegationist. The suffix -ist implies a person who makes allegations. A related term is allegationism, which is the syndrome of making allegations about some person(s) or some group(s) or some event(s), often due to the allegationist having a particular political or religious view or perspective or personal prejudice.

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4.3 David Myatt

David Wulstan Myatt was born in Tanganyika (today mainland Tanzania) in 1950. During his life Myatt was involved in different forms of violent extremism, such as neo-Nazism and Islamic extremism. Since 2010, however, he claims to have rejected all extremist ideologies and turned the attention of his prolific writing toward general philosophy, esotericism, ancient Greek literature, and poetry. Undoubtedly, a main driving factor behind Myatt's various political-extremist engagements was an ideological and philosophical quest that led him to and through various worldviews or schools of thought. Some scholars have seen Myatt's case as a proof of a growing overlap between neo-Nazi and jihadist milieus (e.g., Michael, 2006).

With his extensive and highly militant writings that defended his violent neo-Nazi or Islamic extremist viewpoints, Myatt naturally caught the attention of the public and academia (e.g., Gartenstein-Ross & Blackman, 2019; Kaplan, 2000; Perdue & Johnson, 2012). He grew up in Tanganyika (Tanzania), where his father worked as a civil servant for the British government. In his later

From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism

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The academics include Goodrick-Clarke, Jacob Senholt, Daveed Gartenstein-Ross, and David Koehler. With the exception of Koehler those and other academics who have written about Myatt have done so briefly and in terms of the now established narrative regarding the ONA and his extremist past.

While Koehler, in his book *From Traitor to Zealot* - Cambridge University Press, 2021. pp.153-163 - briefly

mentions some events beyond the narrative, his focus is on what he considers is Myatt's motivation, writing (p.157) that "throughout his life [he] has been on a quest for spirituality, sense, and purpose."

However, when asked about this in a 2022 interview Myatt said there was:

> "no search for meaning and purpose because I foolishly believed I had already found a meaning and a purpose: for thirty years in National-Socialism and then for ten years in Islam. In 1998 I turned away from National-Socialism to Islam because during a decade (1988-1998) of foreign travels the culture, the Muslims, of the Muslim lands - and especially of Egypt - slowly, almost imperceptibly, impressed me as did, and perhaps more so, travels alone in the Sahara Desert where I wordlessly felt intimations of Being, of The Acausal, of The-Unity, of The One-The Only (τὸ ἓν), of The Monas (μονάς) which 'acausal' Being Muslims called Allah and Christians called God." *An Uncertitude Of Knowing*, 2023, ISBN 978-8394746575

8. *Understanding And Rejecting Extremism*, https://davidmyatt.files.wordpress.com/2022/08/david-myatt-rejecting-extremism.pdf

9. https://davidmyatt.files.wordpress.com/2017/11/wordful-offerings-dwm-print-v3a.pdf

10. *Occultism and National-Socialism*, https://archive.org/download/myatt-occult-ns/myatt-occult-ns.pdf

11. https://davidmyatt.wordpress.com/wp-content/uploads/2013/04/david-myatt-myngath.pdf

    Printed version: ISBN 978-1484110744

12. *Such Respectful Wordful Offerings As Thi*s, https://davidmyatt.wordpress.com/wp-content/uploads/2017/11/wordful-offerings-dwm-print-v3a.pdf

    Printed version: ISBN 978-1978374355

13. https://davidmyatt.wordpress.com/questions-for-dwm-2014/

14. https://davidmyatt.files.wordpress.com/2017/10/ethos-extremism-extracts.pdf

15. The poem is included in the compilation at https://davidmyatt.files.wordpress.com/2018/10/one-exquisite-silence-v1.pdf

16. The poem is included in *Four Poems*, https://davidmyatt.wordpress.com/four-poems/

17. The poem begins "Sitting quietly..." and is Included in *Myngath* (p.41), https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf

18. *The Numinous Way of Pathei-Mathos,* seventh edition, https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

    Printed version: ISBN 978-1484096642

    Kindle edition: ASIN B0DWXTNNPY

An overview of Myatt's philosophy is provided in *The Mystic Philosophy Of David Myatt*, third edition 2021, https://archive.org/download/mystic-philosophy-of-davidmyatt/Mystic-Philosophy-Of-David-Myatt-Third.pdf

19. *The Numinous Way of Pathei-Mathos*, op.cit. p.7 of pdf edition

20. *The Numinous Way of Pathei-Mathos*, p.21 of pdf edition

21. *Corpus Hermeticum: Eight Tractates*, https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

Printed version: ISBN 978-1976452369

22. Most of these writings are listed at https://davidmyatt.wordpress.com/2018/03/09/david-myatt-opera-omnia/

23. The Ancient Greek term πάθει μάθος in this context means a personal "learning from adversity and experience". Of pathei-mathos, Myatt writes that an:

> "intimation of wisdom - and perhaps one of the most significant - is pathei-mathos, with Aeschylus writing, in his Agamemnon, that the Immortal, Zeus, guiding mortals to reason, provided we mortals with a new law, which law replaces previous ones, and which new law – this new guidance laid down for mortals – is pathei-mathos. That is, that for we human beings, pathei-mathos possesses a numinous, a living, authority; that the wisdom, the understanding, that arises from one's own personal experience, from formative experiences that involve some hardship, some grief, some personal suffering, is often or could be more valuable to us (more alive, more meaningful) than any doctrine, than any religious faith, than any words one might hear from someone else or read in some book." https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

24. The expression was used by a British antifascist - honoured in 2016 by the British Establishment with the award of an MBE - and repeated by him in an interview with Canadian journalist Justin Ling that was published in March 2022.

25. One of the subjects of David Myatt's post-2012 writings is expiation; of finding some means by which the mistakes of his past, of his forty or so years of political and religious extremism, may be offset or recompensed. In his 2013 text *Religion, Empathy, and Pathei-Mathos: Spirituality, Humility, and A Learning From Grief* - https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf - he devotes a chapter to expiation and his concerns, from which chapter this is an extract:

> "One of the many problems regarding my own past which troubles me - and has troubled me for a while - is how can a person make reparation for suffering caused, inflicted, and/or dishonourable deeds done. For, in the person of empathy, of compassion, of honour, a knowledge and understanding of dishonour done, of the suffering one has caused - perhaps before one became such a person of compassion, honour, and empathy - is almost invariably the genesis of strong personal feelings such as remorse, grief, and sorrow [...]
>
> One of the many benefits of an organized theistic religion, such as Christianity or Islam or Judaism, is that mechanisms of personal expiation exist whereby such feelings can be placed in context and expiated by appeals to the supreme deity. In Judaism, there is Teshuvah culminating in Yom Kippur, the day of expiation/reconciliation. In Catholicism, there is the sacrament of confession and penance. In Islam, there is personal dua to, and reliance on, Allah Ar-Rahman, Ar-Raheem, As-Salaam.
>
> Even pagan religions and ways had mechanisms of personal expiation for wrong deeds done, often in the form of propitiation; the offering of a sacrifice, perhaps, or compensation by the giving or the leaving of a valuable gift or votive offering at some numinous - some sacred and venerated - place or site [...]
>
> All such religious mechanisms of expiation, whatever the theology and regardless of the motivation of the individual in seeking such expiation, are or can be cathartic; restorative,

> healing. But if there is no personal belief in either a supreme deity or in deities, how then to numinously make reparation, propitiation, and thus to not only expiate such feelings as remorse, grief, and sorrow but also and importantly offset the damage one's wrong actions have caused, since by their very nature such suffering-causing actions are ὕβρις and not only result in harm, in people suffering, but also upset the natural balance. In truth, I do not know the answer to the question how to so numinously make reparation, propitiation. I can only conject, surmise."

His answer of how to make reparation was to write about his past, about his regrets, about his decades of extremism, and about how he came to reject such extremism, political and religious; with his philosophy of pathei-mathos part of the expiation required:

> "In a very personal sense, my philosophy of pathei-mathos is expiative, as are my writings concerning extremism, such as my Understanding and Rejecting Extremism." *Some Questions For DWM*, March 2014, https://davidmyatt.files.wordpress.com/2014/12/dwm-2014-questions.pdf

26. References to and quotations from those and other classical authors occur in many of Myatt's philosophical works and autobiographical writings such as in his 2012 *Some Philosophical and Moral Problems of National-Socialism* - https://davidmyatt.wordpress.com/moral-problems-of-national-socialism/ - and his *Numinous Way Of Pathei-Mathos*, https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf.

There is also his translation of and extensive commentary on tractates of the *Corpus Hermeticum*, https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

In regard to Christianity and Fathers Of the Church, there are, for example, (i) his translation of and extensive commentary on chapters from the Gospel of John - https://davidmyatt.files.wordpress.com/2018/03/gospel-john-chapters1-5.pdf - (ii) his monograph *Tu Es Diaboli Ianua* - https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf - (iii) essays such as *Persecution And War* - https://davidmyatt.wordpress.com/about/persecution-and-war/ - where he references *De Civitate Dei contra Paganos* and *Contra Faustum Manichaeum*, and his commentary of tractates of the Corpus Hermeticum. Thus in his commentary on verses 14 and 15 of Tractate XI of the Corpus Hermeticum he writes:

> " 14. enosis. ἕνωσις. A transliteration given that it is a mystical term with a particular meaning and describes something more than is denoted by the ordinary English word 'union'. It was, for example used by Plotinus, by Maximus of Constantinople, and was part of the mystic philosophy attributed to Pseudo-Dionysius, The Areopagite - qv. Migne, Patrologiae Cursus Completus, Series Graeca. vol IV, 396A. 1857 - and denoted, for Plotinus, a desirable ascent (ἄνοδος) and a 'merging with The One', and for both the Areopagite and Maximus of Constantinople a self-less mystical experience of God.
>
> 15. eikon. εἰκὼν. Another mystical term requiring contextual interpretation, cf. Poemandres 31, regarding which I wrote in my commentary: "I have transliterated εἰκὼν as here it does not only mean what the English words 'image' or 'likeness' suggest or imply, but rather it is similar to what Maximus of Constantinople in his *Mystagogia* [Patrologiae Graeca, 91, c.0658] explains.
>
> Which is of we humans, and the cosmos, and Nature, and psyche, as eikons, although according to Maximus it is the Christian church itself (as manifest and embodied in Jesus of Nazareth and the Apostles and their successors and in scripture) which, being the eikon of God, enables we humans to recognize this, recognize God, be in communion with God, return to God, and thus find and fulfil the meaning of our being, our existence."
>
> https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

27. *Fifty Years Of Diverse Peregrinations* in *Religion, Empathy, and Pathei-Mathos*, 2013, https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf

28. *In Defence Of The Roman Catholic Church*, 2018, https://davidmyatt.files.wordpress.com/2019/02/in-defence-rc-1.pdf

29. https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf

30. https://davidmyatt.wordpress.com/2017/09/30/the-way-of-jesus-of-nazareth/

31. The claims were made in two press releases: (i) https://web.archive.org/web/20220626164149/https://www.justice.gov/usao-sdny/pr/us-army-soldier-pleads-guilty-attempting-murder-fellow-service-members-deadly-ambush (ii) https://www.scribd.com/document/626556569/Ethan-Melzer-Sentencing-Submission

They included all the themes, the allegations, that form part of the now established and assiduously propagated ONA/O9A narrative, such as that the ONA/O9A "is a white supremacist, neo-Nazi, Satanist, and jihadist group that promotes extreme violence to accelerate and cause the demise of Western civilization."

The allegations made in the press releases were comprehensively analyzed in the *Accusations: The United States Department of Justice* section of the document *Unravelling The ONA* - https://archive.org/download/unravelling-the-ona/Unravelling_The_ONA.pdf - and which document was a response to a March 4th 2025 submission to the US 'House Homeland Security Committee', titled 'The Digital Battlefield: How Terrorists Use The Internet And Online Networks For Recruitment And Radicalization'.

32. The essay is included in *Rescriptions 2023-2025*, https://davidmyatt.wordpress.com/2025/03/26/rescriptions/

33. *An Uncertitude Of Knowing, Four Interviews With David Myatt*, 2023, https://archive.org/download/myatt-four-interviews/myatt-four-interviews.pdf

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Appendix A
Primary Sources

Among primary sources are original manuscripts germane to the subject or to a historical event or a person; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or were direct observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.

A scholar is a person who comprehensively researches, over an extended period of time, a particular subject, field of study, event or person using such primary sources and who, if the source material is in another language ancient or modern, can read that language and thus can personally translate such a work or passages from such a work. If the researcher cannot read and thus cannot personally translate such a language and has to rely on a translation by another person or persons, then their work becomes a secondary source.

Secondary sources are the writings, opinions, and conclusions and interpretations of others about such

subjects or persons or events which (a) do not cite or critically analyze primary sources, and/or (b) does not present research by the author(s) using primary source material.

Secondary sources thus provide second-hand information and personal commentary or opinion, and include articles and reviews in academic journals, and books published by academic publishers.

Thus a common mistake is citing such secondary sources as if they were primary sources and using such secondary sources to, or example, describe, classify, or define a person or a group or a philosophy.

Appendix B
Fallacies Of Reasoning And Related Definitions

Fallacy Of Appeal To Authority

The fallacy of appeal to authority, also known as the fallacy of Argumentum ad Verecundiam, is somewhat misunderstood in this age of the Internet. It is not only citing or quoting a person or persons who is/are regarded, by the person citing or quoting or by others, as an authority or 'expert' on a subject but also citing or quoting the opinion given by some institution, or 'policy/advisory group' or similar, on a subject, regardless of whether or not the 'expert' or institution or whatever has their opinion published by some means or some medium regarded as 'mainstream', academic, or 'respectable' or authoritative.

The crux of the fallacy is a reliance by someone or by some others on who or what is regarded in a particular society as an authority on or as having a detailed or 'expert' knowledge of a subject or subjects.

Thus a recent statement such as the fallacy of appeal to authority "is when the opinion of a non-expert on a topic is used as evidence" is itself fallacious because although it appears to be a decisive statement regarding 'authority' it is logically not so having not only restricted the fallacy to those are not 'experts' but does not define what an 'expert' or a 'false expert' is or are or who or what person or institution, or 'policy/advisory group' or similar has the 'authority' to declare someone an 'expert' or a 'false expert' in a certain subject or subjects, and from whence a person or an institution, or 'policy/advisory group' or similar derives their own authority to make such declarations.

The corollary of the appeal to authority is personal research by scholarly means of a subject using primary sources.

Fallacy Of Ad Populum

This is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

Fallacy Of Argumentum ad Hominem

Argumentum ad hominem is when the character and/or the motives and/or the identity of the person presenting an argument is/are maligned or called into question often in an attempt to deflect attention away from the topic being discussed or from the opponents failure to answer questions asked of them or provide the evidence they were asked to provide.

Fallacy of Composition

Also known as the Fallacy of Illicit Transference. This is an example of equivocation, and is when a

generalization is made from a few specific instances or examples with the generalization then applied to pejoratively describe or malign a group or organization or person.

Fallacy Of The False Cause

Generally referred to by the Latin phrase *non causa pro causa*. This fallacy is the assumption that one thing is the cause of another without any logical reasoning or probative evidence.

Probative Evidence

Probative evidence is evidence which provides proof regarding a claim or an assertion or reveals the facts about an event or an occurrence or which on the balance of probability provides such proof.

While most often used in a legal sense in a trial in an established Court of Law, the term is also applicable in the matter of scholarly research using primary sources concerning an event (historical or otherwise) or concerning a person.

Fallacy Of Incomplete Evidence

Also known as the fallacy of suppressed evidence. This is when evidence which disproves or may disprove a claim or conclusion is not considered either deliberately (suppressed evidence) or because of a lack of detailed and scholarly research.

Scholarly

To be learned, to be a scholar in the traditional sense, is to have a profound knowledge gained by individual study. The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject or person undertaken over a period of time, usually a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired.

If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as the fallacy of Incomplete Evidence - then their conclusions are also not scholarly.

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